No. 16. {Whole No. 94.} *Price, 10 Cents. Per Annum, $3.00.* Vol. IV

SATURDAY, JULY 9, 1870.

Subject: Merchant-Clerks of our Cities.

PLYMOUTH PULPIT:

A Weekly Publication

OF

SERMONS

PREACHED BY

HENRY WARD BEECHER.

NEW-YORK:
J. B. FORD & CO., No. 39 PARK ROW.

1870.

AMERICAN NEWS COMPANY, AGENTS FOR THE TRADE.
European Agents, SAMPSON LOW, SON & MARSTON, Crown Buildings, 188 Fleet Street, London.
Sold by all Carriers and News Dealers.

AUTHORIZATION.

Brooklyn, January, 1869.

Messrs. J. B. Ford & Co.:

Gentlemen: Mr. T. J. Ellinwood has been the reporter of my sermons for some ten years; and he is the only authorized reporter of them. The sermons which you are printing, week by week, from his hand, are published by you alone, and are the only ones for which I will consent to be responsible.

HENRY WARD BEECHER.

NOTICE.

PLYMOUTH PULPIT is the *only regular publication of* Mr. BEECHER'S *current sermons*—the one indorsed by his approval as correct, and sanctioned by his authority; it is well printed on good paper, in book form—being *suitable for binding and preservation*, (the advertisements at the back being easily removed;) and it is *cheap*—within the reach of all. The publishers have responded to the constant demand for a continued insertion of the Prayers, as one of the most profitable features of Mr. BEECHER'S ministrations, and the Scriptural lesson and hymns sung are also indicated, making a complete record of one service of Plymouth Church for each Sunday.

TERMS.—Single numbers, ten cents. Yearly subscription price, $3 00, giving two volumes of about 450 pages each. Half-yearly subscription price, $1.75. Subscriptions may begin with any number.

CLUB RATES, five copies for $12.00. Circulars giving List of Cash Commissions and Popular Premiums for Subscriptions sent free, on application to the publishers. Plymouth Pulpit and The Christian Union together for $5 per annum.

POSTAGE OF PLYMOUTH PULPIT to subscribers in the United States is twenty cents per year, payable quarterly, in advance, at the Post-Office to which the pamphlet is sent; and on single copies to England it is *four cents.*

PLYMOUTH PULPIT.

THIS publication began with the sermon of Sunday, September 20th, 1868, the first of the Church services for the year. Each *Volume* will contain twenty-six numbers, being one sermon each week for six months. The *First*, *Second*, and *Third* series are now issued; each making one large and handsome 8vo vol., extra cloth—Vol I. being embellished with a new STEEL PORTRAIT of Mr. BEECHER—the best likeness of him ever published—Vol. II. having a fine large Interior View of Plymouth Church. Price, $2.50 per vol. *Sent post-paid by mail on receipt of price.*

CONTENTS OF VOLUME I.

I. The Duty of Using One's Life for Others. II. The God of Comfort. III. The Nobility of Confession. IV. Self-Control Possible to All. V. Pilate, and his Modern Imitators. VI. The Strong to Bear with the Weak. VII. Growth in the Knowledge of God. VIII. Contentment in all Things. IX. Abhorrence of Evil. X. Privileges of the Christian. XI. The Love of Money. XII. Divine Influence on the Human Soul. XIII. Moral Affinity, the True Ground of Unity. XIV. The Value of Deep Feelings. XV. Works Meet for Repentance. XVI. Malign Spiritual Influences. XVII. The Old and the New. XVIII. The Hidden Christ. XIX. Well-Wishing not Well-Doing. XX. Sphere of the Christian Minister. XXI. Suffering, the Measure of Worth. XXII. The Victory of Hope in Sorrow. XXIII. The Crime of Degrading Men. XXIV. Self-Conceit in Morals. XXV. Morality, the Basis of Piety. XXVI. The Trinity. XXVII. The Family, as an American Institution.

CONTENTS OF VOLUME II.

I. The Way of Coming to Christ. II. Conduct, the Index of Feeling. III. The Sympathy of Christ. IV. Retribution and Reformation. V. Counting the Cost. VI. Scope and Function of a Christian Life. VII. Human Ideas of God. VIII. The Graciousness of Christ. IX. Evils of Anxious Forethought. X. The Beauty of Moral Qualities. XI The Problem of Joy and Suffering in Life. XII. The Apostolic Theory of Preaching XIII. The Right and the Wrong Way of Giving Pleasure. XIV. The Perfect Manhood. XV. Dissimulating Love. XVI. The Door. XVII. Moral Theory of Civil Liberty. XVIII. Peaceableness. XIX. Soul-Drifting. XX. The Hidden Life. XXI. Discouragements and Comforts in Christian Life. XXII. Hindrances to Christian Development. XXIII. Loving and Hating. XXIV. Authority of Right over Wrong. XXV. The Power of Love. XXVI. The Preciousness of Christ.

CONTENTS OF VOL. III.

I. Watchfulness. II. Paul and Demetrius. III. Consolations of the Suffering of Christ. IV. Treasure that Cannot be Stolen. V. Bearing, but not Overborne. VI. The Holy Spirit. VII. Ideal Standard of Duty. VIII. Faults. IX. The Comforting God. X. The Name Above Every Name. XI. National Unity. XII. Social Obstacles to Religion. XIII. Christ, the Deliverer. XIV. The God of Pity. XV. Sin Against the Holy Ghost. XVI. Inheritance of the Meek. XVII. Memorials of Divine Mercy. XVIII. The Victorious Power of Faith. XIX. The Peace of God. XX. Coming to One's Self. XXI Fragments of Instruction. XXII. The Substance of Christianity. XXIII. Spiritual Blindness. XXIV. Perfect Peace. XXV. Preparation for Death. XXVI. Fidelity to Conviction.

ANY BACK NUMBERS CAN BE HAD.

ENTERED according to Act of Congress, in the year 1869, by J. B. FORD & CO., in the Clerk's Office of District Court of the United States for the Southern District of New York.

THE CHRISTIAN UNION ($3.00) together with Marshall's Washington—and PLYMOUTH PULPIT will be sent to ONE ADDRESS for $5.00).

MERCHANT-CLERKS OF OUR CITIES.

"Hear thou, my son, and be wise, and guide thy heart in the way. Be not among wine-bibbers; among riotous eaters of flesh; for the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags. Hearken unto thy father that begat thee, and despise not thy mother when she is old. Buy the truth, and sell it not; also wisdom, and instruction, and understanding".—PROV. XXIII. 19–23.

That human nature is substantially the same in every age and in every nation, might be inferred from what we know of the human mind itself; for the variations are only in details. The real forms of passion and appetite and affection and sentiment are the same everywhere, with or without culture.

It is, however, still more strikingly shown in that the descriptions of temptation were given thousands and thousands of years ago; and the warnings which were uttered against special and peculiar dangers, are just as well fitted to our age as they were to the age in which they were uttered.

The peculiar sins to which commercial communities are liable, are just as real in New York, and in the great cities of our land, as they were in the trading communities on the borders of the Mediterranean Sea, in the days of King Solomon. The warnings that were given, three thousand years ago in Jerusalem, to young men, have just as much freshness and applicability now, in American States, on a continent which was not then dreamed of. Human nature is substantially the same in all ages, as regards its temptations, its perils and its rescue.

Great cities are peculiarly thronged with the young. They abound in solicitations to evil. They have also many privileges and advantages for good. They have a strong social impulse in them to which the young are peculiarly susceptible. They provide a certain secrecy, too, which is congenial to erring courses—especially in their beginnings. At home, in one-streeted villages, where every house is glass, as it were, and every neighbor knows altogether too much of every other neighbor, it is difficult for men to go in by and forbidden paths without observation; but a great city is at once a great garden of poisonous as well as wholesome fruit. It is, also, by its very multitudinousness, by the vast numbers of separated circles, and by the impos

SUNDAY EVENING, June 12, 1870. LESSON: PROV. II. HYMNS (Plymouth Collection): Nos. 1321, 564, 889.

sibility of men's taking cognizance of their fellow men, a kind of shield which men put between them and observation. And so, men are shielded, in great communities, from the self-condemnation which they would experience if they were in solitary places, or in smaller communities, inasmuch as they find class-surroundings. There is a certain public sentiment in every line of good conduct, and in every line of bad. Whatever men do that is perverse, they need but little time to find out that there are other men doing the same thing. The greatness of the population enables each particular class to gather to itself its own elect. And aside from the stimulus which they give directly to each other, by community of evil, there is this incidental influence derived from it, that it shields men from the condemnation of their own moral sense, and in some sort makes apologies and excuses respectable, or semi-respectable.

I might speak of the influences which conspire, in these cities, to undermine the virtue of the young—especially their truth and honesty. I might speak of the influences which tend to pervert the normal forces of industry, and which teach men to seek success and prosperity by crooked, abbreviated, gambling ways. These are dangers instant, pressing, vehement. They are connected, also, more or less intimately, with the prime danger of which I shall speak in a moment. But they require, each of them, severally, a sermon. I shall, therefore, confine myself, to-night, to the single theme of convivial pleasures and their dangers.

As we are not, naturally, a nation of gluttons; as gluttony is but an occasional or accidental evil, I shall confine myself mainly to the dangers that betide young business men in this great city (for I regard Brooklyn and New York as substantially one) from strong drink. I wish, to-night, to speak to the clerks of this city, on the prevailing drinking usages, and the dangers which threaten them from strong drink.

It is perilous to leave home at just the time when a great majority of young men do. They come down to New York to seek their fortune. It is just at that time when a transition has been made, but has scarcely become confirmed, from youth to early manhood. They are in the strength and exhilaration of hopefulness. They are full of eager ambition. They are impelled by the full force of their ripening passions. It is a time which is full of amiableness, full of beauty, full of courage, full of trust in honor, full of endeavor, and full of other tendencies by which these nobler traits may be easily perverted. It is a time when one needs not so much the hand of obvious authority, which the young are apt to rebel against, as that invisible and more kindly restraint which comes from influence; from social surroundings; from

that most wholesome of influences, home-influence. But the young are early sent abroad, if they are prospered in life—at fifteen, if not earlier; or are sent into commercial life, if they are in limited circumstances. Young men come to New York to commence business when they are but fourteen or fifteen years of age. At just the time when they need both father and mother, they lose them both. At just the time when they need kindly influence exerted upon them from day to day, they find themselves their own masters, without any one to whom they can go for advice. In ten thousand instances they are surrounded by those who prefer to give them bad advice. They are left to themselves in the most perilous circumstances; under the most pernicious temptations; amidst wiles, and seductions, and blandishments, and blinding influences. You can scarcely place a young man in a situation more perilous, at fifteen, than that in which he is placed in the city of New York, where he has none that care for him; where he has no refuge; where he has no supply for the natural and normal developments of his affections and taste.

This leads me to speak, next, of the surroundings of the young who come hither. They live in a state which is peculiarly unfavorable to self-restraint. The conformation of the city of New York is adverse to virtue, I think. A round city may so mingle homes and stores that business men can more easily step to their own houses for their meals than elsewhere; but in a long and straggling city like New York, where men live three and five miles from their business, so that a journey must be performed every time they go home, it is indispensable that they should take their meals in whole or in part at eating-houses. And, as if to make it completely bad, thousands and thousands sleep in the shop and in the store, out of all the warm and fresh and genial influences of home. During the most susceptible period of youth, they find themselves sleeping on the counter at night, without a virtuous friend near them, or with only their young associates. And the table at which they eat might as well be spread in Broadway, so far as privacy or any resemblance to their home-table, is concerned.

I do not say that the young ought not to brace up, and that it is not becoming in them, and to be expected of them, that they shall adapt themselves to their circumstances, and prove their manhood and integrity in the midst of adverse influences; but in every score of men there are nine or ten who are weak, who need to be helped, whose life will fail if it is not crutched up, and who are largely dependent upon their social surroundings for what they are.

Thus the young, in coming to New York, find themselves not only homeless, but placed in social circumstances which peculiarly tend to demoralize them, in the incipient stages of demoralization.

They are soon brought to the question of company. It is desolate, after the labor of the day, for a man to have nowhere to go; especially a young man that is homesick—and I hope that every young man is. I do not like to hear a man say that he never has been homesick. It indicates a kind of hardness which I do not envy, and would not cherish. Where a young man is tired, and has nothing to do, and has no pleasant bed-room even, and no society, and is alone in a store that has become, after weeks and months, odious to him, how natural it is that he should seek company! And if he can find it nowhere else, he will seek it on the street, or in places of amusement. And what such society is, I need not tell you. I blame it, and I pity it.

It may be well, and it may be a duty, for us to rebuke all such misconduct as springs from these sources; but not without letting it be understood that we appreciate the weakness of men, and that we see that there is great stress brought to bear upon them. And how heavy, under such circumstances, hangs Sunday! What is Sunday here to those who have been accustomed to go to church in the country, where they knew everybody, and where they were known by everybody, and were greeted on going in, and greeted on coming out? By way of experiment they set out, of a Sunday morning, for church, not knowing where they will go. They follow the bulk of the people, and go into a stately edifice, where there is worship, but no fellowship. The next Sunday, they go into another church, where there is instruction, but no atmosphere of love. The next Sunday, they go into still another church, where there is an abundant provision of seats, but a slender occupancy of them, and where all is cold and empty. So they try one Sunday here, and another there. And this wandering about on Sundays from church to church is about as poor a business as a man can go into, so far as profit is concerned. A blacksmith might as well take his iron to one forge, and let it heat five minutes, and then take it to another forge, and let it heat about the same length of time, and then take it to another. He would be as likely to get his iron hot as a man would, by going on such voyages of curiosity, to raise his spiritual fervor, or to begin a life that would have continuity in religious impulse and religious knowledge. But the necessity of their circumstances drives them to this. And they wander up and down. Now they go to the Roman Church, to see the unaccustomed "pomp," as it is called—the gewgaw ceremony. Now they go to the ritualistic church. The papers are full of comments concerning that church, and they go to *see*. Now they go to the Presbyterian Church, to which they are drawn, it may be, by a thousand joyful associations; but the man in the pulpit is strange, and the people are strange. And the "respectable" habits of our "respectable" churches do not win the young, unfortunately. A man

may go into many and many a church door and stand wistful, and no man will care for his soul. No devout sexton is there to say to him, "Sit here or stand there till the pew-holders are served, and then you shall be provided for." No hospitable mother, no wistful father, who has a son in some distant city, looks out, and, seeing the young waiting, calls them in, and, with paternal benediction and kindness, cherishes them, and makes them feel at home. In many a church one might walk up and down all the aisles on the ground floor, and make the circuit of the gallery, and go forth, and excite no other thought or feeling than the wish that such noisy young men would stay at home. Our cities are good for many things, and in many respects they answer the purpose for which they were established; but unquestionably there is a want of warmth in them. There is a want of welcome for the stranger. There is a want of fellowship to make them feel at home when they come hither.

So our young man, sleeping on the counter in the corner of his store, or at his boarding house, is cut off from healthful social intercourse, and from wholesome religious associations. All is very well at his boarding house, it may be. He is fed. Why yes; and so are his father's pigs. So are his father's calves. So is the stalled ox. So is the horse that cracks his corn and chews his oats. At boarding houses young men are fed; but, too often, they are fed as though they were but so many craunching animals. And after their meals they go to their rooms, and are alone; and there is nobody to care for them.

Oh! the desolateness of a man's heart in a great city, where he knows nobody, and nobody knows him! I know what it is. Old as I was, settled as my principles and character were, the oppression of London, when I walked the streets a stranger there, and the oppression of the continental cities, was almost more than I could bear. And it did me good; for I said to myself, "I never will be so careless again, when I return home, in regard to strangers in a strange place, now that I know what is in their hearts."

I do not withhold blame from the young, but I pity them, where they are thrown out of the warm bosom of home into the cold and cheerless life of a city; where there are none to care for them; none to associate with them; none to quicken their virtue; none to fill them, every day, with new aspiration; none to draw them, by genial influences, to refinement and love.

Very soon, under such circumstances, young men are brought to the question of pleasureable indulgence. This is, as I have said, at the transition period of their life, which is always a dangerous period, but which, under the artificial conditions of such a life, is peculiarly trying.

Multitudes have virtues, or principles, or habits, which shield them.

Some are so fortunate as to live with relations, or to fall into pleasant families. And let me say that sometimes there are mothers in boarding houses. I mean that sometimes there are persons in them who take care of those who belong to their households. I have known widowed women (to their honor be it spoken) who were as much concerned for the young men under their care as if they had been their own sons, and who watched over them, and counseled them, and sought to take the place of a mother to them. They are worthy of all praise. And I am far from wishing indiscriminately to blame those who keep boarding houses. I desire, rather, to recognize and appreciate the services of those among them who render valuable service to virtue and manhood. And I do not doubt that in the last day, among the band of faithful mothers and friends, there will not be a few of those who stand in the humble relation of mere providers and mere economists in social life, whose heads will blossom with the glow of love and kindness.

A yet larger number than are shielded by homes or some kindly fortune in the city, are left to themselves; and all the solicitations of pleasure come upon them. All the wiles, all the seductions, and all the enervating influences of social life befall them.

See, now, how all these things bear on the drinking habits of the young—particularly upon young men in commercial life. Desolateness and loneliness tend to drinking. Men who have nothing to do, and nowhere to go, always, for some strange reason, want to drink. And the tendency of drinking is to blunt a man's nerves; to subdue the exquisite sensibility of his nature; to take off the edge of his spirits. There may be a raising of the animal tone of his system; but the effect is to make him less sensitive to circumstances that otherwise would acuminate him. They that are alone, and feel their loneliness, are tempted to resort to drinking. And all the more because drinking-saloons are as wise as churches ought to be. They make no provision for the higher nature, to be sure; but they provide for the lower nature with a wisdom which is worthy of a better cause. These places are easy of access, and brilliantly lighted. The instruments of destruction which they contain are hidden by the judicious screen at the window and at the door. There is chamber within chamber, into which the unwary victim is drawn, step by step. There are all manner of familiar decorations which take the gauntness and barrenness from the eye. And there is plenty of company. The lower nature is thus provided for with great skill. And here young men who find themselves in their bedroom or store alone and lonesome, over-spent and fainting, cannot resist the temptation, notwithstanding the protest of conscience, which says, "What would your mother say, and what would your pious sister say, if they knew where you are to night?" They turn off

these warnings of the monitor within, by saying, "Hang it! I don't care. I am having a good time; and it is the first good time I have ever had since I came to New York. It is ever so much better than last Sunday night. Then I went to church, and almost froze to death. To-night I went to a cheerful drinking-saloon, and thawed out; and I feel a great deal more a man; and I do not believe that such places are as bad as folks say they are." There is in lonesomeness great temptation to drink. There is in solitariness, great temptation to seek society in dangerous places. And the remedy for lonesomeness and isolation is not *bad* company, but *good* company. If a man has a purpose to break out, and break through, and find some heart that shall warm his, and some society that shall beguile his leisure, he can find it; and they who are careless and heedless take the first that comes, whether it be good or bad.

One is tempted, also, to be ashamed of morality and of rigid temperance, at this period of life, and especially under the circumstances by which he finds himself surrounded. For there are not a few who make haste to show him that he has become a man, and is to put away childish things; that he must not be over-scrupulous about truth and honesty; that he must not have too rigid notions of honor; that there are certain permissions and self-indulgences which belong to city life. He finds himself surrounded by an atmosphere which rather chills his heroic notions of morality. He discovers that self-restraint and temperance are not fashionable. He is very soon made to feel that he must stand upon his guard if he would maintain his ground. He sees that those who hold views such as he has been accustomed to hold are considered as fanatical, straight-laced. He sees that if the standard of morals to which they have adhered is correct, the example which he sees around about him is pernicious and relaxing to the integrity of his nature. And yet, he is liable to be carried away by that example.

We are creatures of example, not only in the sense that we are imitators, but in the sense that the tendency to imitate is the result of a latent feeling of aspiration or shame. It shows itself as much, and frequently more, in lower ways of life than in higher.

A young man in business in New York has risen until he has a salery of a thousand, or fifteen hundred, or two thousand dollars, and he can take his dinner at Delmonico's, or some other first-class restaurant; and he feels his self-respect rising when he finds that his employer dines there to. And it warms his heart to have this great man speak to him, and say, "How is it with you, my dear fellow?" Nothing does him so much good as the touch of that man's hand. But his employer drinks wine, and he does not.

I once saw at table two members of a great firm, both of whom

were Christian men, nominally, and I hope really, notwithstanding appearances; and with them sat two clergymen—one of the Episcopal Church, and one of the Methodist Church—one then, though not now, the editor of a prominent religious church journal, and the other a preacher in full orders. And I counted five kinds of wine that they had before them. Here were four Christian gentlemen—two clergymen and two members of eminent firms, enjoying a most admirable dinner, which was well washed down, I assure you! And there were young men that sat looking at them and envying them. Young men envy those who drink wine, though they think they do not. It is probable that not one young man in a hundred likes the taste of wine. I think it is an affectation for men to say that it tastes good. They tell you it does, but the face that they make when they drink it gives the lie to their profession. Have you never seen men drink brandy, scowling as they drank it, not because they relished it, but because others drank?

This young man, eating his plain, frugal dinner, has human nature in him; and as he dines on his mutton chop, with his tumbler of water, and sees this successful business man and that rich hardware merchant, this dry-goods prince and that eminent book publisher, this renowned broker and that great railroad manager, have their different kinds of wine, and perhaps something stronger to prevent the wine from souring on their stomach, it has its influence on him—and all the more when he finds that his companions, one, two and three, who are above him, are following the example of these men, and say, "Of course, a man ought to have self-control, and not be a guzzler, a wine-bibber; but a man who pledges himself not to drink has no credit for not drinking. A man who drinks moderately is not intemperate. Besides we ought to use the things which God has given us."

If you will show me one drop of wine which God made, I will drink it, and will recommend you to drink it. Wine, as God makes it, is in the form of grapes, and is harmless. But the young man says to himself, "This wine which these men take must be a good thing; and why should not I take it?" And he makes up his mind that to-morrow he will order a pint of claret. And, sure enough, when he takes his dinner the next day, against his habits and his taste, he orders his pint of claret. He never drank a pint of claret in his life before, and he is ashamed to put in the cork and have a part of it kept for his next meal; and he does not like to pay for it and not drink it. So, on the principle that a man is bound to eat everything that is on his plate, he takes it all down. And the following day he orders another pint of claret. And at last he gets so that he can drink a pint of claret without any great difficulty; and then he looks around the restaurant with

an air of triumph, feeling that he has taken a step that is conformable to his condition and circumstances and means. At first, when he drank his claret, he felt a strange swimming in his head. You that are older may not remember, but a pint of claret is a good deal for a man who is unaccustomed to drinking wine to take without feeling dizzy. And he went back to his store—what? a drunkard? Oh no. A ruined man? No; not that, at all. He simply had taken the step that separated him from a clearly defined, sure position, to take his chances in the realm of uncertainty. He had gone off from a firm rock on to shifting sand. And very likely he may escape, and become a sound man—particularly if he is not genial; particularly if he is selfish; particularly if he has a temperament that is a little cold and phlegmatic. Cold temperaments are less disorganized and less injured by drinking than mercurial, genial, sympathetic temperaments. He that is most susceptible to the influences about him, and that is quickest to form attachments, and that has the most elements in him which make other men love him—he it is that is most readily destroyed by drink. Intoxicating liquors are most apt to take hold of those who are most precious, and to let alone those who are least so. It assails those who are warmest and most loveable in their natures, and passes by those that are cold and heartless. It kills those that we desire to have live, and lets live those that we wish would die. Those that we can afford to spare do not go, and those that we cannot afford to spare go quick.

Then, there are other influences which conspire to make young men drink. There is the fascination which literature has thrown around drink. It has come to be the impression that drinking is the almost indispensable means of a certain kind of hilarity and social enjoyment. It is supposed that men who drink are always social; but it is not so.

I was very much struck with the drinking habits of Scotland. I came, one night, at about eleven o'clock, to a hotel in the town of Ayr. There are no parlors in the hotels there, and the guests sit in what is called the *commercial* room, which is the same as the dining room in this country. In that room sat twelve or fifteen men. I saw a waiter bring in what was apparently the customary service of the evening. I do not mean the Bible and a hymn book; but a decanter of whiskey, and a pitcher of hot water, and what I should say was a cream-ladle, and some glasses. Several gentlemen, I noticed, had cut up a *London Times* and divided it between them, as though it were a loaf of bread—for papers are so dear there that a man cannot afford a whole one, as he can here in America, where papers are cheap. They poured the whiskey and the hot water into a big tumbler, and mixed them, and then took the ladle and dipped the mixture into glasses. And the men each took a glass and commenced sipping. But not a man said a word.

Nobody looked at me. There was perfect stillness. They sat sipping, sipping, sipping, till they had drank all their whiskey and hot water. Then each one got up and went to bed by himself. I saw that men could drink and not be social. Nevertheless, we all know that when men set out to be social, drink is one of the things which they mean to use as fuel to kindle the spirits and get up hilarity upon.

And then, there are drinking songs, intemperance songs, discoursing of the delights of wine. There are two or three temperance songs; but my impression is that we had better let these alone. There have been various attempts to put the praises of cold water into literature; but cold water is ten thousand times better and more sparkling than any poetry that was ever written concerning it. Literature, however, is full of drinking songs, with wit and mirth and conviviality in them. There have been four thousand years of invention in this kind of literature. These songs fascinate the imagination of young men. I never read of the old falernian wines that I do not wish that I could see them. I never read of the rare wines of Italy, or any other country, that I am not conscious of a sort of longing to know more about them. They do not touch our progmatical men perhaps; but there is not a man who is genial and imaginative, who has a smack of sentiment, and who has a literary turn, that these things do not affect him, and tend to bring his higher feelings to the side of drinking. And they act a great deal more upon the young than we are accustomed to estimate.

Then social customs come in. When young men that are rising in the world are brought along about so far, they are invited to the houses of their employers, and to the houses of their companions' employers. And far be it from me to throw contempt upon this. If there is a necessity that respectable parents should fish for their daughters, there is an apparent propriety in their inviting to their houses proper company for those daughters, that they may be enabled to make the most judicious selections in their behalf. Therefore, when the rich banker is to give his monthly or quarterly convivial entertainment, he invites (without any ulterior design, but with a religious trust in Providence!) his promising, confidential clerk. And one and another of the good-looking, and well-organized, and more fortunate, and more prosperous of the young men that have come under his notice, are invited. And they have no pride that resents it. On the contrary, they cannot repress the pleasure which they feel. It runs out of their eyes and overflows their face—especially when they are telling you that they do not care anything about it. They are invited there, and it does flatter them. They have no words that are adequate to express the delight which it affords them.

And then comes the stress of temptation; for they have not the

what to wear. Alas! for that manhood which is more concerned about external appearance than internal worth! A young man that is honest and steady and self-respecting begins to be conscious that he has in him executive power, and that he ought not to be beholden to any one; that he ought in his pride to be beholden only to himself. And remember that it is in no man's power to honor you. You yourself are the only one by whom you can be honored. If you have the substantial qualities of a man, you have no need that anybody should make you a man. Those who are made men by other people's invitations, are rather homunculi than men. Still, human nature is human nature, and we must take it as we find it.

The young man provides himself with clothes, such as he thinks the occasion demands, but which he can ill afford; and on the appointed night he goes to his employer's. And he is treated with more than fatherly kindness by the host, who takes him by the hand, and says, "I am exceedingly happy to see you at my house, and shall be happy to see you here at any time."

He does not dare to set his young face against the habits of this man's household; he cannot think of doing anything which shall be a rebuke to others present; and when the festivities come round, and the supper is served, and wine is offered to him, he dares not refuse, but drinks, and drinks again. And having drank once, it is easier for him to be persuaded to drink again. So he drinks at other social festivities. And before the year rolls around, all idea of restraint has passed from his mind. Thus one barrier after another is broken down, until all barriers are gone.

There are many who are not the recipients of such invitations; but other influences are brought to bear upon them which produce the same result. For there are a few who have no companionship; who are not members of clubs; who are not invited to balls or dinners; who do not go on excursions; who are not placed where they are expected to be men among men, and do as others do.

Then there is a pernicious practice which I am not familiar with, and therefore do not know how to describe, but which I am told is increasing in New York—the practice among business men of treating each other in connection with their bargain-making. I am assured that if the business men of Broadway and Wall Street would simply set their faces against drinking, or asking men to drink, in business hours, it would be effectually done away. I am advised by parents of young business men, that one of the severest ordeals through which they are passing is the constant solicitation to drink during the hours of business. And it is not surprising that young men who have gone through a career such as that of which I have been speaking, should fall into the custom of drinking at such times.

Then comes the next step of attempting to rally and recuperate, after excessive labor and exhaustion, by the power of drink. When young men have been in business all day, and have been up all night, and have repeated it twice in forty-eight hours, usually they feel a *goneness*, as though there was nothing left in them; and as their duties remain, as their business has to be carried on, as they must be in their places and perform their labor as usual, they betake themselves to strong drink, or to mixtures of it, to reinvigorate their strength; and they say that they cannot get along without it. I have only this to say: If a man will not sleep nights, and performs excessive office-work during the day, he will bring his nervous system to a point where it cannot rally without stimulants. But the mischief lies in the dissipation. The mischief lies in the intemperance in the use of his hours.

Sleep nights. Make it a matter of life and death with yourself, that no twenty-four hours shall go over your head without having its full compliment of seven or eight hours of fair and square sleep. There is many a cup that would stand undrained if men would fill themselves up with good, honest sleep. If men would not do more than belongs, in ordinary circumstances, to a reasonable use of themselves during the hours of business, the temptations to rally their flagging powers by means of stimulants would be very few.

There is one special evil of which I wish to speak, and that is where men begin their work by the use of stimulants. If there is anything which marks the ends of the preparatory career, if there is any point at which you may say that a man is a drunkard, it is where he is obliged to study under the influence of stimulants; it is where he needs brandy when he is going to make a speech; it is where he wants a glass of liquor when he goes to his business in the morning; it is where he works on the steam which is raised by intoxicating drinks. When a man has come to that point, and indulgence is regular with him, he is a drunkard, though he never staggered in his life. He is a drunkard who depends on intoxicating drinks for the means of rallying or building up the strength which he needs for the carrying on of his daily avocations. And there are multitudes that do this.

When men have come to this point, some of them may be reclaimed. Here and there is one that fortunately may change his residence and his circumstances, and come into more wholesome relations. Some may wake up to a consciousness of their danger; but I fear that of every ten that have come to this condition eight will go on and die of drunkenness, or of those diseases which will at the same time cut short both drinking and life.

Now, under all these manifold temptations of the young, ought not every young man who hears me to ask himself, if he has begun to touch

and tamper with intoxicating drinks, "Am I safe?" I know that many young men, when warned on this subject, say, "Others may have perished from an excessive indulgence in stimulating drinks; but then, I am not such a fool as they were." No man has any guarantee of safety who has once taken the first step in the path of intemperance. It is not probable that any of the young men who have stumbled with fatal downfall believed that they were going to stumble. The probability is that every one of them said to himself, if not to others, that though drinking might be dangerous for some men it was safe for him. But it is safe for no one. The voice of Prudence says, "Pass by it; touch it not; taste it not; handle it not." One thing is certain—you are not safe if you begin the habit of taking it. You are perfectly safe if you do not touch it.

I do not say that every man who drinks is going to become a drunkard. I do not say that the man who takes wine every day with his dinner is going to die a drunkard. But I do say that, taking the young men in New York as they go, the whole mighty swarm of them, intemperate habits are fraught with so many dangers that we are perfectly sure that there will be a decimation of them from this cause. Probably one out of every ten (there may be more than that, but I do not wish to exaggerate in my statements) will be destroyed. It is unquestionably the case that of those who begin life with dissipation, a large proportion will be seriously injured, and a certain number will be utterly ruined, while all are in great peril.

Now, there is no need of any such sacrifice of young men. There is no use of their placing themselves in such imminent danger. There is a course that is free from peril. There is no hazard in a way of absolute temperance. He who does not touch nor taste nor handle intoxicating drinks, certainly will not die a drunkard. But he who does touch, taste and handle spirituous liquors, and who becomes familiar with them, and begins to make them work night and day for him, though he may not become a drunkard, is on the downward road where drunkards have traveled in countless armies; and there is reason enough why we should warn him.

The most ambitious and excitable of men in the community are those who come down to do business in New York. It is not the sluggard or the dullard of the family that is sent out to seek his fortune. It is the young man who shows himself, in his native village, a little quicker and a little more sagacious than his companions, and who begins to feel that he wants a larger sphere than that of the village store in which to exercise his powers. They are the picked young men that come to New York. They are the most promising young men.

Therefore the loss of these young men is more or less a loss to the

country. There could be nothing more important to the welfare of the country than a statistical tabulation of the young men who have come to the city during the last ten years, and have been employed in stores and shops and offices, giving a history of their career, and especially recording the prodigious number of those who have been destroyed by dissipation. It would be a sermon of warning that would save multitudes of young men.

But this work of destruction is going on silently. Many young men, when they come into the poison air of these cities, come to die. They are struck with death almost as soon as they breathe it.

Many a young man finds his way to the house of the strange woman, which is way of death, and a way from which few if any return. One man after another fails in health, and goes into the country, where he can be under cheerful and invigorating influences, and he grows feebler and feebler, and finally dies in some remote hamlet. Few know the nature of his disease; but the physician's prescriptions show what it was. "Stabbed dead by the deceptive, assassinating hand of pleasure in the city of New York," should be put on his tombstone. "Drunkenness slew him," should be the record.

Thousands, every year, are perishing. You know them. Where is the young man that was in the store next to yours? Where is the young man that was turned out of your store? What has become of the young men that you have known during the last five or ten years in business? Call them to mind. How many have failed in health? How many have died from diseases contracted in the city? How many have found it prudent to go to sea? Ask yourself the reason of such a fearful decimation of the young men of your acquaintance. I tell you, that in nine cases out of ten, dishonesty and intemperance and illicit pleasure have destroyed them. They have been debauched and ruined by permissable indulgences. And yet, there is not a human life that we can afford to lose. We cannot afford to lose the life of any young man on this continent.

If the Capitol had taken fire and burned down, the whole nation would feel that it was a great loss. If the Astor Library should take fire, and all the books should be burned, it would be considered a public calamity. If the *Louvre* in Paris, containing all those rich specimens, which represent the various schools of art there, all those magnificent works of the best masters of ancient and modern time, were to perish, the whole world would feel that it was a most unfortunate occurrence. But I tell you, there is more to be deplored in the perishing of one single soul than in the perishing of all the pictures, and all the books, and all the buildings on the globe. A building you can rebuild, but a man that is lost you cannot restore. Being once lost, he is lost forever.

While, then, I give this solemn charge to all those who are directly or indirectiy under my care, I also urge you who are yourselves concerned in business, to take care of the young men within your reach. I do not ask you to put over them a rigid censorship; I do not ask you to become spies; but I do say that a common view even of Christianity should make us more solicitous for the young men that come down to New York, and that are in our business houses, than we are accustomed to be. You may say, "I cannot be responsible for the hundred, or fifty, or twenty young clerks in my house." I do not put it on that ground. I only say, You have a hundred, fifty, twenty, ten, or five young men in your employ, who once lay in their mothers' arms, as you once lay in the arms of your mother; they were baptized in the sanctuary, as you were; they are beloved; they are the centre of pride and ambition; they have in them hope for the future; and God puts them, like a little congregation, under your charge; and you are their chief; and they look up to you. And I do say that you cannot answer at the bar of God who have the care of young men, if you have no sympathy for them, and never ask what are their habits, and never seek to ameliorate their condition, by diminishing their temptations, and directing their tendencies to virtue and to piety. We cannot wash our hands of this responsibility. And though every young man should take care of himself, yet every Christian and every citizen should take care of every young man.

One of the most touching incidents that ever came under my notice was one that occurred here in Brooklyn during the war. I was called to visit a young man who was sick. He had been in the army, and had been sent North to a hospital; but he had been taken into one of our respectable and well-to-do families. They desired me to go and pray with him and console him; and I did. He died in their house, and was buried from it. He was, as I learned, no relation of theirs. "How came you," I asked them, "to be interested in him?" "We found him," they replied, "in a hospital in Brooklyn." What led you to take him to your house? "Well," said the mother, "our only boy went into the war in Missouri, and was wounded; and some Christian family in St. Louis took him home with them, and cared for him, and he died in their house; and when I went into the hospital, this young man looked like my boy, and I remembered what they had done for my boy, and I took him, and I brought him to my house, and have taken care of him." She did it because others had taken care of her boy in a distant city.

Ah! are there any of you whose children have been struck by the destroyer? and will not you rescue other men's children when you think of the anguish of your own soul? Have you had sons that have gone

out into the world, and that you have followed with unutterable longings and yearnings? and will you forget that there is a father's and a mother's heart that longs and yearns for every young man in your employ?

Is there anything that God will so thank you for as saving his little ones? Is there anything in this world that will make it so terrible to meet the eye of your Judge, as, rising, to see those who were under your charge, and who perished through your neglect, and who shall be witnesses of your unfaithfulness in the day of judgment?

I charge you, citizens of New York and Brooklyn, take care of the young. Shield them from those temptations which are mightier than their inexperience. And I say to every young man, Listen to the word of God.

"Now, my son, the Lord be with thee; and prosper thee; and prosper thou, and build the house of the Lord thy God, as he hath said of thee. Only the Lord give to thee wisdom and understanding."

PRAYER BEFORE THE SERMON.

We desire to return our thanks to thee, our Heavenly Father, for the mercies of this day—for its rest; for its seclusion; for its sanctuary; for the light, the knowledge, and the joy which have brightened it. We rejoice in the communion of the saints, and in a holy fellowship one with another. And while our lives mingle together in earthly joys, we rejoice that there are higher joys aspiring, pointing heavenward; and that we are joined not alone in toil, and care, and earthly fellowship, but in faith, and hope, and the sure joy and fruition of thy spiritual kingdom.

Grant unto us, this evening, that we may draw near to thee with apprehension, with clear discernment, and with hearts of gratitude, to confess our sins. May we not be unwilling to make mention of thy goodness. May we feel ourselves moved to rejoice, and to seek thy presence, and to make known all our wants for the future, not as though thou wert ignorant, but because thou hast made it pleasant to plead with thee. Grant that we may have a spirit of prayer, and a spirit of holy confidence. May we trust in our God. And we pray that thou wilt buoy us up by this trust, so that we may go through the alloted experiences of life, able to baffle and overthrow our adversaries; able to resist and overcome temptations; able to discern and avoid all snares that are set for our feet; able to do battle valiantly for the Lord our God.

We beseech of thee that thou wilt grant thy blessing to rest upon all that are in thy presence, according to all their varied circumstances. Their inward and outward wants are before thee, most merciful and most gracious God. Forgive unto every one his transgressions. Help each one to restore his soul, and to come back from the things in which he has wandered to the straight and narrow path. Grant unto every one that strength by which he may be able to bear the duty of each day. May none yield themselves to fear, or to discouragement, or to despair. May all be strong in the Lord.

May the sense of thy gracious providence surround each one. May all each day feel that there are others thinking of them besides themselves. May they know that there is a guiding Hand; that when darkness comes, still within that darkness is thy love and thy provident care. And we beseech of thee that sorrows, and chastisements, and crosses, and burdens, may be to every one of us messengers of the Lord.

And we pray that thou wilt grant that thy servants may be able to discharge their duties faithfully, bear the burden and heat of the day, and be good soldiers equipped for the service of their Lord and Master. And may we not be slothful nor sleep. May we be watchful, waiting for the coming of the Lord, knowing not in what hour he may come. May we have our loins girt about, and our lamps always trimmed and burning; for it will not be long for many of us. We are all coming near to the hour of our departure. One and another go, and we are made to see how uncertain life is.

O Lord our God! grant that we may be prepared in life, by the duties of it, so that when death shall come to us, it may not be unwelcome, nor even a surprise, but a joy and a gladness.

And we beseech of thee that thou wilt grant thy blessing to rest upon all classes and conditions of men. We pray for the poor, for the outcast; for the neglected; for those that dwell in unillumined ignorance; for those for whom there is no sanctuary; for those who are trained in evil, and whose surroundings tend toward wickedness.

We beseech of thee that thou wilt remember those who are seeking to carry out the Gospel into the highways and byways. May they be more and more filled with the Spirit of the Master; and more and more may they see the labor of the Lord prospering in their hand.

We beseech of thee that thou wilt remember all for whom our prayers are desired. Succor those who are in peril. Draw near to all that are in trouble. Grant that the sick may be restored, or prepared for their change. Grant that all who need thee may feel thee moving toward them, and quickening them by thy Spirit, and comforting them by thy Grace. We are all traveling homeward. May we have every day the comfort of knowing that we are one day nearer to our rest. And grant, we pray thee, that when we have fulfilled our journey, strangers and pilgrims as we are, and when we draw near to the celestial city, we may find that we are known there, that we are waited for, that our names are recorded, and that there are messengers sent forth to bring us home.

And to thy name shall be the praise of our Salvation, Father, Son, and Spirit, evermore. *Amen.*

PRAYER AFTER THE SERMON.

Our Father, wilt thou bless us in the word spoken. Grant that it may be a warning, an incitement to rectitude, and a dissuasion from vices and temptations. We pray that thou wilt take care of the young, unsheltered as they are; swept upon by so many storms; so watched for by insidious and cunning men; so sought with blandishments and snares by wicked women. Grant, O Lord! that they may have raised up around about them those that shall be friends indeed to them, that shall hold up their fainting faith in virtue, and shall save them in the hour of temptation.

Grant, we pray thee, that those who have stepped aside from the path of rectitude may not be discouraged nor ashamed to return. May all those who have had the beginnings of wrong in them, now arise and shake off the evil. And with all hope, and faith, and courage, and with prayer to the

God of their father and mother, may they begin over again. And counting the past as indeed gone, may they begin life anew. And may none be discouraged because the way back is a hard way. How much harder must the way become as time goes on! O Lord! succor all those who fain would hold fast their integrity, and stand steadfast unto the end.

And we pray, O God! that thou wilt bless all associations of young men for young men, and all those who are seeking to shield the virtue of society, and all that labor for the reformation of morals. Grant, we pray thee, that thy kingdom may come, and that thy will may be done, and the whole earth be filled with thy glory. Which we ask for Christ's sake. *Amen.*

Lee & Shepard's July Bulletin.

NEARLY READY.

ALASKA

And Its Resources.

By W. H. DALL,
Director of the Scientific Corps of the Western Union Telegraph Expedition.

Full octavo, with nearly **100 Elegant Illustrations**, engraved by the late John Andrew, from the drawings by the author.

This volume contains not only the record of a THREE YEARS' residence in Alaska—made under the most favorable circumstances for explorations—but a complete history of the country gathered from every available source.

It is very full in details of Productions, Climate, Soil, Temperature, Language, the Manners and Customs of its peoples, etc., etc., and is THE MOST VALUABLE, as well as THE MOST AUTHENTIC addition to the

HISTORY OF ALASKA,

and is one of THE MOST ELEGANT books issued in America.

"Let the Public School System go to Where it came from—THE DEVIL."—*The Freeman's Journal*, Dec. 11, 1869.

The Question of the Hour

The Bible and the School Fund.

By REV. RUFUS W. CLARK, D.D.,

Paper, 40 Cents. Cloth, 75 Cents.

From the Rev. Andrew P. Peabody, D.D., LL.D., of Harvard College.

"We are, it seems to me, approaching a great religious crisis. There is a tendency to the creation and consolidation of three parties in the religious world—believers in ecclesiastical tradition and authority as parallel with, or paramount to, the believers in their own (so-called) intuitions. The friends and adherents of the Bible ought to draw more closely together, if they would be successful early (as, if God be true, they must be ultimately) in this tripartite war. They waste a great deal of ammunition against one another, which might be used with good purpose, as in these sermons of yours gospel ammunition is used against the common enemy.

"*Cambridge*, January 3, 1870."

BOOKS IN PRESS.

The Young Ship-Builders of Elm Island

By Rev. ELIJAH KELLOGG.

1 vol. Illustrated. $1 25. Being Vol. 5 of

THE ELM ISLAND STORIES.

5 vols. 20 illustrations,

1. Lion Ben
2. Charlie Bell.
3. The Ark.
4. The Boy Farmers.
5. The Young Ship-Builders.

The genial humor and sturdy common sense of the good old times of the last century are graphically portrayed and made living examples of for the **Youth of the present age.**

The Boys of Grand Pre,

By Prof. JAMES DE MILLE.

1 vol. 16mo. Illustrated. $1 50. Being Vol 2 of the **B. O. C. SERIES.**

Vol. 1, B. O. W. C.
Vol. 2, The Boys of Grand Pre.

The remarkably rapid sale of B. O. W. C. evidences that the author of "The Dodge Club" is equally at home with boys as well as those of maturer years. No juvenile, with the exception of those by Oliver Optic and Rev. Elijah Kellogg, has had, of late days, so wide a sale as B. O. W. C., and thousands of youth will hear with pleasure of the second book in the series.

BY SUBSCRIPTION.

Williams College Biographical Annals.

By Rev. CALVIN DURFEE.

With an Introduction by Rev. S. Irenæus Prime, D. D.

LIFE AND ALONE.

A NOVEL.

16mo. $1 50.

The Divine Man.

By the Author of "CREDO."

Uniform in size and price.

A prominent Clergyman of Boston, says of

Oliver Optic's Magazine.

"After a thorough examination I placed it in the hands of my son, whom I could not get to read. From being a constant reader of that Magazine, he has acquired a love for reading. Now he reads History, Travels and books of general information. If he ever amounts to anything, I owe it to

OLIVER OPTIC.

I read his Magazine every week with great interest, and only wish his readers may include ALL THE YOUTH OF AMERICA."

OLIVER OPTIC'S MAGAZINE

IS PUBLISHED

Every Week and Every Month,

and furnishes more first-class American reading matter, and at less cost, than any similar publication.

TERMS IN ADVANCE, - - - Single Subscription, One Year, $2,50.

For terms to Local Agents and Club prices, also Club rates with other periodicals, address the Publishers.

SPECIMENS sent Free by Mail, on application to the Publishers.

LEE & SHEPARD'S Publications for sale by all Booksellers, or sent by mail on receipt of price.

LEE & SHEPARD, Publishers, Boston

Facts for the Ladies.

My Wheeler & Wilson Machine has been in constant use for ten years, has never been out of repair, and does nicer work now than when we first got it. I used one fine needle four years during the war.

Miss MATTIE WARD.

Indianola, Texas.

SYPHER & CO.,

557 BROADWAY,

Have now on hand a large variety of

CARVED ANTIQUE

Furniture, China, &c.

Also a large and extensive assortment of first-class second hand

Parlor, Dining, and Bedroom Suits,

all made by best city makers.

25 LARGE MANTEL AND PIER MIRRORS,

Pianos, Clocks, Bronzes, Safes,

Silver and Plated Ware and Works of Art,

FOR SALE CHEAP.

All Goods Guaranteed as Represented.

A Great Offer!!

HORACE WATERS,

481 Broadway, N. Y.,

Will dispose of ONE HUNDRED

Pianos, Melodeons, and Organs

Of six First-Class Makers,

At Extremely Low Prices, for Cash, during this Month,

Or will take from $5 *to* $25 *monthly until paid; the same to let, and rent money applied if purchased.*

CHICKERING'S PIANOS are included in the above offer.

COLTON

Dental Association

Originated the Anæsthetic use of nitrous oxide gas, administer it by means of a very simple, yet nicely contrived valve month-piece—do nothing but Extract Teeth, and do it Without Pain. So 40,000 patients testify. See their names at the Office, 19 Cooper Institute.

Safety for our Families.

Do you use Kerosene in your house? It each year causes more deaths than steamboat and railroad accidents combined. If you really value the safety of your family, burn

PRATT'S "ASTRAL" OIL,

which is not Kerosene, but a distinct product, and unlike any oil ever offered to the public. A lamp filled with this,

If Upset and Broken will not Explode.

The "ASTRAL" OIL may be obtained from dealers everywhere, and from

Oil House of Chas. Pratt,

108 Fulton St., N. Y.

ESTB.] ENOCH MORGAN'S SONS' 1809.

SAPOLIO.

BETTER AND CHEAPER THAN SOAP.

FOR CLEANING

Windows (without Water), Paint, Oil Cloths, Floors, Tables, and all Woodwork, China, Earthen and Glassware, and for General House-Cleaning Purposes.

FOR POLISHING

Knives, Tinware, Brass, Steel, Iron, and all Metallic Wares. REMOVES, as if by Magic, Stains and Rust, leaving a brilliant surface, equal to New.

REMOVES STAINS FROM MARBLE, PAINT AND WOOD. Is not injurious and **QUICKER, BETTER, AND CHEAPER** than Bath Brick, Rotton Stone, Acid or Lye; it will be found, on trial, the most perfect, reliable, and indispensable article ever offered to the public of this or any other country; in fact, a *preparation no individual or class can afford to do without.*

We refer to the many testimonials in our possession, from families, hotels, and manufacturers; also to more than

FIVE HUNDRED THOUSAND

persons who have it in daily use in house and shop. It will cost you little to test our claims—do it.

For Sale—Wholesale and Retail—by Grocery Drug, and Notion Houses throughout the United States. Depot—211 Washington street New York, and 30 Oxford street, London.

THIRTY DOLLARS

Will Buy 100 *Copies of the New*

Songs of Salvation,

The Great New Singing-Book

For the Sunday-school, the Prayer-Meeting, the Family, by

Theodore E. Perkins
& Rev. Alfred Taylor.

Now Ready. Send your orders at once.

The book contains all you can want in

Work Songs,	Joy Songs,
Welcome Songs,	Festival Songs,
Prayer Songs,	Home Songs,
Faith and Hope Songs,	Pilgrim Songs,
Praise Songs,	Heaven Songs.

Sensible Words to Beautiful Music.

Words and Tunes that may be Sung anywhere.

Send 25 Cents for a **Specimen Copy.**

T. E. PERKINS, Publisher,

76 East Ninth Street, New York.

WALTHAM WATCHES.

IN 2-OZ. CASES,

For Merchants, Clerks, and Professional Men.

WALTHAM WATCHES,

IN 3-OZ. CASES,

For Farmers, Carpenters, and other Mechanics.

WALTHAM WATCHES,

IN 4-OZ. CASES,

For Mariners, Soldiers, and Expressmen.

WALTHAM WATCHES,

IN 5-OZ. CASES,

For Conductors, Engineers, and Baggagemen.

WALTHAM WATCHES,

IN 6-OZ. CASES,

For Miners, Lumbermen, and Stage Drivers.

WALTHAM WATCHES,

IN 8-OZ. CASES,

For all who wish something very substantial.

All the above are described in our Price-List. Write for it as follows:

Messrs HOWARD & CO., No. 785 Broadway, N. Y.:—Please send me your illustrated Price-List of WALTHAM WATCHES, as per advertisement in PLYMOUTH PULPIT.

Sign Name and Address in Full.

And you will receive it, post-paid, by return mail. It gives all the information you desire, and explains our plan of sending Watches by Express without any risk to the purchaser.

HOWARD & CO.,

785 Broadway, New York.

(Formerly of No. 619 Broadway.)

Merchant's Life Insurance Company,

OF NEW YORK.

Office 257 Broadway.

Organized under the Laws of the State of New York.

WILLIAM T. PHIPPS, President.

HENRY HILTON, *Counsel.* A. D. HOLLY, *Secretary.*

O. S. PAINE, M. D., *Medical Examiner.*

Issues all kinds of Life and Endowment Policies on the Mutual System, free from Restrictions on Travel and Occupation, which permit Residence anywhere without extra charge.

Life Insurance contributes effectually to make life itself longer, society happier, the aggregate prosperity of the community greater; and just so far as it shall extend, while still conducted on sound principles, it will multiply the kindly bonds that connect men, while encouraging economy, invigorating enterprise, justifying hope in each individual and shedding the light of a more serene happiness into many households.—*Rev. R. S. Storrs, Jr., D. D.*

Premiums may be paid annually, semi-annually, or quarterly, in cash.
All policies are non-forfeitable and participate in the profits of the Company.
Dividends are made annually on the contribution plan.

It is every man's duty to provide for his family. That provision must include its future contingent condition—that provision, in so far as its material, men ordinarily seek to secure by their own accumulation and investments. But all these are uncertain. The man that is rich to-day, by causes beyond his reach, is poor to-morrow. A war in China, a revolution in Europe, a rebellion in America, overrule ten thousand fortunes in every commercial community.—*Henry Ward Beecher.*

No other Company presents a Policy more secure and liberal in its provisions, and so equitable in all its arrangements for the benefit of the insured.

The importance of Life Insurance to society everywhere: its strengthening influence upon the sinews of social life: the solidity it imparts to all domestic institutions: the protection it affords to the labors and the recreations of existence: the comfort it brings to the sacred fireside at home; the relief it pours out so abundantly upon the bereaved and suffering; the countless benefits it scatters along the pathway of life; the blessings it reserves for a future of sorrow—all these are now more truly perceived and more warmly appreciated than ever they were before. People are beginning to understand in earnest, that their best interests are conserved in these wise and benevolent institutions. Great confidence is reposed in them in all directions. The hopes of parent and child, lover and sweet heart, husband and wife, brother and sister, old and young, the widow and orphaned—all are garnered up in their keeping.—*N. P. Willis.*

Policy holders are Members of the Company, and entitled to vote for Directors according to the amount of Insurance.

A Policy of Life insurance is the cheapest and safest mode of making a certain provision for for one's family. It is a strange anomaly that men should be careful to insure their houses, their furniture, their ships, their merchandise, and yet neglect to insure their lives—surely the most important of all to their families and far more subject to loss.—*Benjamin Franklin.*

Pamphlets containing Rates of Premium, and information on the subject of Life Insurance may be obtained at the Office of the Company, or of any of its Agents.

Parties desiring to represent this Company in the capacity of Agents, will please address the New York Office.

Your affairs may become involved, and your property taken for debt. Your stocks and shares may fall in value. But a thousand dollars insured upon your life cannot be taken for debt; cannot be alienated from your heirs; and if you have chosen your Company discreetly it is subject to no commercial risks. It is as nearly sure as any thing earthly can be.—*Henry Ward Beecher.*

Charter Perpetual.

It is time our people understood and practised more generally Life Insurance. Many a widow and orphan have had great reason to be grateful that the advantage of Life Insurance was understood and embraced by the husband and father. A large amount has been paid by Life Insurance Companies to widows and orphans, when it formed almost their ONLY resource.—*Benjamin Franklin.*

Agents appointed in every County who are in direct communication with the New York Office.